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## REVIEW.

*A Sermon on* THEATRICAL EXHIBITIONS: *delivered in Utica, Dec.* 11, 1825, *by Rev. S. C. Aikin, Pastor of the First Presbyterian Society in Utica. Published by special request.*

We have already given our opinion, in general terms, respecting the character of this sermon; and have expressed a wish that it might be widely circulated, and attentively read.

It is not indeed offered as a special example of fine writing. It was written in haste—with more reference to matter than to manner;—and without the least view to its publication. In point of style, it will not do full justice to the talents of its author: for it was his intention, after having preached it once, to lay it aside among the hundreds which yearly occupy the shelf of a weekly sermonizer.

Such off-hand efforts, however, will sometimes show strong marks of genius; and not unfrequently will they prove to have been the result of much research and reflection. The man who is full of his subject, and feels its importance, may yet be compelled to write in haste; and though his mind has been stored with the richest and the most abundant materials, he may not always find sufficient leisure for arranging them. And when his sermon is once committed to paper under these disadvantages, there is little that can afterwards be done towards fitting it for the press. It is the same sermon, and not a new one, which has been called for. The arrangement—the details—and many of the identical expressions and illustrations, will have been stored in the memory of those who heard it; and, for aught the preacher can determine, may have also been deemed essential to its character.

The preceding remarks will find their application, in the production before us. Yet we venture to say, that the sermon itself, will scarcely be read with less interest on this account. The design of the preacher is immediately seen. His ideas are clearly and forcibly expressed: & the reader soon becomes so strongly interested in the discussion, as to lay aside the whole business of criticism.

This, we confess, was our own case. We were prepared to learn that the pious in all ages, had condemned the morals of the theatre: and that the more candid and discriminate among ethical writers had followed their example: but we had little expected to see infidelity & heathenism embarked on the same side of the question: or even that the church of Rome during the dark periods of her ignorance and superstition, had manifested the same sentiments. And least of all did we expect to see such decision—such argument, and such conclusive reasoning from such sources as these.

Most of the readers of the sermon, we presume, will find themselves in the same predicament that we did, when it was delivered. We at first felt some anxiety for the success of the speaker in so novel an undertaking. We were next gratified at the candour he manifested. The research he displayed, served to fix our attention. The discussion was constantly increasing in interest; and the argument—infidelity and profligacy being judges—was at length seen to be triumphant.

But much as we are pleased with the discourse, we shall despair of doing any thing like justice to its merits, in the brief limits that are allowed us. In order to be fully appreciated, it must receive an entire perusal; and the whole must be viewed in connexion.

For the benefit of our readers, however, we are disposed to make some pretty copious extracts; and we shall do this almost entirely without reference to method.

The sermon is founded on Ephesians, v. 11: "AND HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS: BUT RATHER REPROVE THEM."

The following passage appears in the introduction:

In this age of extreme refinement, when passion rules rather than reason, it may be thought presumptuous to attempt in any manner, to call the public attention to an examination of the much frequented entertainments of the day. But while it is an age of passion, it is also an age of free inquiry, on which no ancient opinion, nor long established custom can throw a restraint. While the laws of our country and general consent, give sufficient latitude to the press, and to every individual in society to express on every subject, sentiments without reserve: Heaven has made it the duty of the minister at the altar, who is set for the defence of the gospel, to speak freely and openly against those established indulgences that are injurious to religion and morals.

Alluding to the circus, as well as to the theatre, he says:

Justice, perhaps, would require me to make a distinction between the two places of resort, were it not that both, as to their moral character and tendency are so nearly allied, that they cannot be considered otherwise than as standing upon the same level, If the theatre cannot be defended on the principles of morality and religion, no one, it is presumed, will pretend to defend the circus, under its present form in this country, or in any other. Indeed, my own mind insensibly revolts from anything like a sober discussion of the latter, especially in the pulpit. However much I admire the dignity of that beautiful animal which God has formed for our pleasure and profit, I cannot condescend to treat in a serious style those contemptible feats that are employed to amuse the vain, and to pick the pockets of the foolish. And it is noticed with a degree of pleasure, that people of good sense, who have some personal acquaintance with these sports, and whose taste by frequent indulgence has not become entirely vitiated, seem by their *silence* to place them among those things concerning which it is not lawful even to speak.

After adducing some of the proofs which we have already alluded to, in support of the position that no person can countenance or support the theatre, consistently with patriotism, morality, virtue or religion, he proceeds in the following manner:

The theatre, under its present form, is *criminal*. The truth of this position, its advocates will frequently admit. Indeed, it is somewhat strange, that in all ages, they have been disposed to justify it, not as it *is*, but as it *should be;* and they give it their support, say they, with the expectation that it will one day be worthy of patronage. But how fatally deceived! Let the theatre be as it *should be*, and it could not exist for a single month. Licentiousness is as essential to its existence, as air is to animal life. An attempt has been made, both in England and Scotland, to establish a theatre on the principles of morality, and its immediate failure showed that it wanted the main principle of life. That principle is the grand secret of all the popular dramas of the day. True, they contain some salutary morals, but along with these, is always such a profusion of *mock-prayers, irreverent appeals to the Deity, profane terms* and *obscene allusions*, that if any good effect is produced, it is completely lost amidst the blasphemy, and indirect commendations of sin, without which, the great mass who attend, would retire disgusted and disappointed. To talk, therefore, of such a reformation on the stage, as would render it safe for *decent ears* to listen to its strange motley of virtue and vice, is to talk of its ruin.

Tried by its own principles, the theatre, as it is, always has been, and necessarily must be, so long as it exists, condemns itself. Tried by the principles of the gospel, it falls at once. All its ribaldry, its profaneness, its false sentiment, its mimicry, and abuse of living characters, and its immoral tendency, out of the question—it is a *Criminal waste of time and money.* This argument, it is true, will have no weight with those who feel themselves at liberty to employ their talents as they please, untrammelled by any sense of responsibility to God or man. But they who look upon themselves as being sent into the world, for ends infinitely higher than their own amusement, and who are liable at any moment, to be called to "give an account of their stewardship," will view the consumption of time and money, necessary to support a theatre, as a most criminal prostitution of the good gifts of God.

The time consumed by one individual, who statedly attends the amusements of the theatre, would soon form no inconsiderable part of our short existence. To the time of all who attend, add the days, and weeks, and months, devoted to preparation for appearance on the stage, and then say, if it be not too much to be squandered away in the low business of mere recreation.

The same remarks, with a slight variation, will apply to the money that is consecrated to this splendid goddess of vanity. I am aware that this thought will appear very weak and contemptible to those who know no other use of their money, than to minister to their appetites and pleasures. The money, say they, is our own. It is granted—and no mortal on earth can call them to an account for the manner in which they employ it. Still, I would put them in mind that they have a Master in heaven. And I would farther remind them of the doom of *one* who was not so criminal as to employ his talent in the support of positive evil, but who merely neglected to employ it at all:—"Cast ye the *unprofitable* servant into outer darkness; there shall be weeping and gnashing of teeth."

To show that those who attend the theatre, encourage and support a "criminal institution," he thus introduces the infidel Rousseau as the preacher: and subjoins his own remarks to the quotation:

The business of a play-actor was disgraceful at pagan Rome: there he was denied the right of citizenship. On this point, Rousseau, who, it is well known, was sufficiently immoral and antichristian to be exempt from the charge of prejudice against the theatre. He observes, "that the situation of an actor is a state of licentiousness and bad morals; that the men are abandoned to disorder; that the women lead a scandalous life; that the one and the other, at once avaricious and profuse, ever overwhelmed with debt, and ever prodigal, are as unrestrained in their dissipation, as they are void of scruple in respect to the means of providing for it. In all countries their profession is dishonourable; those who exercise it are every where contemned; even at Paris, where they are treated with more consideration, and where their conduct is better than at any other place, a sober citizen would fear to be upon terms of intimacy with the same actors who may be seen every day at the tables of the great. This contempt is strongest wherever the manners are most pure; and there are countries of innocence and simplicity, where the trade of an actor is held almost in horror.—"These," says this celebrated philosopher, "are incontestible facts. You will say they result only from prejudices—I agree to it—but these prejudices being universal, we must seek for a universal cause—and I do not see where we can find it, except in the profession itself."

But there are other views of this subject which it does not appear this writer has touched. The profession of an actor is one, the sole object of which is amusement, and being such, I do not ask whether it can be justified on the principles of religion, which surely teach us that we were created for nobler ends than our own entertainment, but whether it can be reconciled with the dictates of reason and with an enlightened conscience.

Besides, it is a trade of *studied deception*. By continually acting a part, by personating characters, the stage-player must of necessity live almost habitually under a mask. And, while he must enter with all his heart, into the spirit of the characters personated, which, it is well known, are much oftener vicious than virtuous, he cannot fail to imbibe, and to make that spirit his own. Hence it is, why this class of persons so frequently exemplify in their practice, what they teach in theory.

I am not speaking against *persons*, but against their *profession*. It is not pretended but there are some exceptions—some whose character does not in every respect correspond with their employment. But these exceptions are few and peculiar.

It is a profession that eminently tends to corrupt the morals, not only of those who sustain it but of all who come within the reach of its atmosphere. It is a profession which, on the principles of philosophy as well as religion, is unfit to be the business of immortal beings. But few persons, if any, employed in it, have ever enjoyed the respect and confidence of any community except their own.

Now, can a Christian, or even a moralist, who has in view no higher end than the good of society, and the general cause of virtue, countenance and support a profession so universally contemned, so criminal in its nature, and so licentious and disorderly in its tendency? Can they countenance either by their *presence* or purse, a profession, whose business it is to call into exercise, without furnishing an antidote, all the baser passions of the heart, and to recommend vice and error under such bewitching forms as to corrupt and ruin the purity and simplicity of our children and youth.

Soon after Rousseau's testimony is taken, the author alludes to the opinions of the infidel Chesterfield; & then introduces another speaker of a different character:

It is quite a burlesque to hear some talk of the theatre as the school of good morals, and the place to acquire urbanity of manners and intellectual refinement. Lord Chesterfield being judge, it is the last place to which a person can go in search of politeness. As to intellectual refinement, it must be scarce indeed, when it can be furnished only by triflers, buffoons and sensualists.

As touching the morality of the best regulated theatre on earth, enough perhaps has been said. Yet I would add, in the words of another, that "the almost universal maxims of the theatre, are, that *love* is the grand business of life; that *present gratification* is to be preferred to suffering virtue; that *ambition* is superior to contentment; that *pride* is necessary to carry a man with decency through the world; that *revenge* is manliness of spirit: that *patience* is meanness; that *humility* is degradation; that *forgiveness* of injuries is beneath a gentleman: that *human opinion* is the strongest motive to action; that *human praise* is the highest reward; that *human censure* is to be deprecated more awfully than the wrath of God; that duelling is unavoidable; that *self-murder* may be justified; that *conjugal infidelity* is a venial, if not an amiable frailty, and that provided a man be frank, generous and brave, he may be a libertine, an invader of congugal purity, a despiser of God and a trampler on his laws, and yet celebrated as the possesor of an excellent heart."

A character formed on such principles, must be as different from one formed upon the principles of the gospel, as light is from darkness.

## SCRIPTURE HISTORY.

There is a strange and unaccountable kind of enchantment, if I may so speak in Scripture History, which although destitute of all rhetorical ornament, makes it vastly more pleasant, agreeable, easy and natural, than any other history whatever. It shines bright with the amiable simplicity of truth. There is something in the relation, that, at the same time, very much pleases and engages the reader, and evidences the truth of the fact. It is impossible to tell fully what I mean, to any that have not taken notice of something of it before. One great reason why it is so, doubtless is this: the scripture sets forth things just as they happened with the minutest circumstances of time, place, situation, gesture, habit, &c. in such a natural method, that we seem to be actually present; and we insensibly fancy, not that we are reading, but that we are spectators, yea actors in the business. The little circumstances wonderfully help to brighten the ideas of the more principal parts of the history. And although the scripture goes beyond other histories, in mentioning such circumstances; yet no circumstances are mentioned, but those only that wonderfully brighten the whole story and illustrate, no body knows how, every part of it. So the story is told very fully, and without the least crowding or jumbling things together, or hastening one thing after another, before one has fully taken up what was last related; and yet told in much less room, than any one else could tell it. Notwithstanding the minute circumstances that are mentioned, which other histories leave out, it leads our ideas so naturally and easily, that they seem to go neither too fast nor too slow. One seems to know as exactly how it is from the relation as if he saw it. The mind is so led on, that sometimes we seem to have a full large and particular history of a long time; so that if we should shut the book immediately, without taking particular notice, we should not supposed the story had been told in half so little room, in but two or three negligent words or expressions; and yet a long train of ideas is communicated. The story is so narrated, that our mind, although some facts are not mentioned, yet naturally traces the whole transaction, and although it be thus skilfully contrived, yet things are told in such a simple plain manner, that the least child can understand them. This is a perfection in the sacred writers, which no other authors can equal, because, in order to it, an infinite understanding is necessary.—*Edwards.*

*From the Christian Spectator.*

## SUNDAY SCHOOLS.

I wish to record upon your pages, my humble testimonial in behalf of the Sunday School Union, and of the American Sunday School Magazine. No school ought to be considered complete, which has not that work circulating among the teachers. Its pages are filled with useful hints and instructions, respecting the mode of organizing, supporting, and conducting schools; with valuable and encouraging information respecting the progress of Sunday Schools, and their success in conveying sacred knowledge, and converting souls; and with enlarged views of the influence which they are destined, in the scheme of Divine Providence, to exert upon the moral condition of the world. If "union is power," people must unite, in order to avail themselves of this power. And the diffusion of information and encouragement is necessary, in order to make them unite. The age calls for action; and the interest of Christ's kingdom requires, not only that the large concerns of empires and provinces should be attended to, but that Christian benevolence should extend its operations to every town and every hamlet. Attention to minute details is as necessary to success, as boldness of plan, and perseverance in execution. The enemy of souls is, at this moment, making a desperate effort to poison the minds of *the young*, by circulating the sneers of infidelity and universalism, in the form of cheap books, newspapers, &c. Unless Sunday Schools and Bible Classes become more united and efficient, we shall in a few years find, with surprise, that iniquity has come in like a flood. J. L.

## SABBATH SCHOOLS IN GREECE.

The American Missionaries in Palestine have established Sabbath schools among the Greek children, and it has occurred to me that much good might be done by increasing their number, under the direction of our brethren and sisters who are labouring there. And I was encouraged with the hope, that something more might be done, by seeing the following notice on the cover of a late number of the London Sunday School Teachers' Magazine.

"At the last annual meeting of the London Sunday School Union, (says the notice) the following resolution was unanimously passed:—that this society, anxious to promote Christian instruction among the rising race of Greeks, engages to devote to the formation and support of Schools among that people, whatever contributions may be forwarded for the specific object."

Are there not, Mr. Editor, many in this land of freedom, who would rejoice in the opportunity of being able to contribute to this pious and noble object? and will not the managers of the Am. S. S. Union publish a notice similar to the above, and receive donations to furnish the American Missionaries with the means of supporting Sabbath schools in Greece? Should they adopt this plan, I doubt not, they would soon receive enough to establish and support several schools, for a time, which might prove a great blessing to this enterprising but oppressed people Should this suggestion be approved and acted on, it will afford the writer great pleasnre to contribute his Mite.—*Am. S. S. Mag.*

The following article contains more than is promised in the caption.

*From the Christian Spectator.*

### THOUGHTS SUGGESTED BY THE HISTORY OF CAIN:—A FRAGMENT.

——Murder is then a crime of peculiar guilt, in whatever form it occurs. Whether it is committed purely from malice, or from resentment, as in the case before us, or for the sake of gain, for self aggrandizement, or for the maintenance of imaginary principles of honour, it is ever a crime which God abhors, and which though it may escape the hand of justice here, the righteous Judge of human conduct will not suffer to go unpunished. Let not the rulers of nations then, who, for some claim of trifling importance, or to gratify their pride and ambition, lead their thousands to the field of slaughter; let not the dealer in the flesh and blood of his fellow men, who confines his victims in the poisoned air of the crowded slave ship; let not the duellist, who sends the fatal bullet to the heart of his friend, flatter himself that he shall escape with impunity. Is it a crime the less heinous, to take the life which God only can give, to hurry a being away from a scene of usefulness here, to the tribunal of a righteous Judge, thus to carry the anguish of grief and of mourning to an affectionate family: is this a crime the less heinous because the perpetrator can plead in its favour that he is a monarch, and may extend his dominion by the means, and acquire the glory of a conqueror: that he is a slave-dealer by profession, and is amassing a fortune; or because he is a duellist, and chooses to sustain the reputation of a man of spirit? In the eye of God, (and of men too, I am happy to say, at least of the pious and truly honourable,) each of them is a murderer; each of them must stand in judgment before God, and answer for the murder of human beings: and each of them ought to bear a brand of infamy, as deep and indelible, as that which God fixed upon the murderer of Abel.

——The history of Cain impresses our minds with the impossibility of concealing our sins from God. To the question, 'where is Abel thy brother?' Cain replied, 'I know not; am I my brother's keeper?' But how vain the attempt to hide his crime! God had seen his act of wickedness; he had no need of human testimony to ascertain it; and in a most solemn manner he appealed at once to the conscience of the guilty man; "What hast thou done? The voice of thy brother's blood crieth unto me from the ground." Thus clearly does God see all the wickedness of men. His eye can pierce the veil of night, and penetrate the dark recesses of depravity in the sinner's heart. "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" Vain then is the attempt to conceal our sins from his view. The robber and assassin may succeed in concealing their crimes from men; they may hide themselves in forests or in caverns, or fly to some far distant region; but the eye of God will follow them. The dark plots of the traitor may be interrupted by no intruding footstep, and revealed by no treacherous tongue; but they are marked by the eye of God. The thief may prowl at midnight, and carry off his prey, and never suffer the arrest of justice, or groan within the walls of a prison; but God watches his steps, and registers his crime. The dishonest dealer may defraud his fellow citizens, by false weights and measures or by misrepresentations of the value of his commodities, and may do it with so much dexterity, as to maintain with men, the character of uprightness; but there is a being who is all the while looking on, and who notices every violation of the rules of integrity, however secret. The sensualist may hide his deeds of darkness from all but the partakers of his guilt; but to God they are things done in the full broad light of day. A covetous, proud and sensual heart may be hid from the view of man, beneath a fair show of piety; but God can see through the disguise of hypocrisy, and discern the loathsome bundle of impurity, which constitutes the character. The feelings of every sinner's heart, whether he openly tramples upon the law of God, or lives with a regular exterior, whether he indulges the natural hostility of his heart to God, and cherishes hard thoughts of his government, of his providence, of his discriminating grace, of the strictness of his law, of his threatnings; or whether he carefully restrains these feelings, and can be charged only with a spirit of self-righteousness, and a thoughtless negligence of religion; whatever is the shade of his character, the feelings of his heart are perfectly known to God.

He may pass along, without many fears respecting his condition and prospects, perhaps flattering himself that there is not a God who sees; or, if there is, that he will not punish him; but the day approaches, when he will hear the interrogation of his judge; and O that in anticipation of that day, the question might lead him to reflection and repentance! "What hast thou done?" Then the blood which has been shed by the imitators of Cain in every age, will cry from the ground calling to the heavens for vengeance. How will the question ring in the ears of the highway robber and assassin, and of the more honourable murderer too: "Where are the victims of your resentment, of your avarice, of your ambition? Where are the human beings whom you have murdered; and where are those to whom you have been still more cruel, if possible by making them widows and orphans?" Then too, criminals of other names will pass the scrutiny of an Omniscient Being; and they too may hear questions, that will come with as powerful an appeal to their conscience

as the question of God to the first murderer, "Where is Abel thy brother?" Where is the property of which you deprived your neighbour, by theft or fraud? Where is the innocence you betrayed, and the character which you corrupted? Where are those spiritual services, which were required, and which you failed of rendering? Where is that renunciation of your own righteousness, that ingenuous, 'godly sorrow' for sin, that humility and meekness, that forbearance and forgiveness, that benevolence and self-denial, and walking with God, which you failed of exhibiting? "What hast thou done." In view of that day, the Omniscient God is every moment registering the sins of men. Let this reflection follow the reader to his retirement, to his business of life, and to the scene of festivity and mirth; that the eye of God is upon him, marking without the possibility of mistake, every action and word, every thought and feeling that is wrong. E. H.

## Religious Intelligence.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS, IN NORTH AMERICA.

We learn from the Boston Recorder & Telegraph, that a sermon was preached before a meeting of this Society, on the 3d ult. by Rev. Mr. Codman, of Dorchester, and that the annual report of the doings of the Society possesses uncommon interest." The Editors mention that this Institution is the oldest of the kind, now existing in this country,—it having been organized in 1787. Its present funds are stated at $27,250, including $9,000, the donation of Hon. J. Alford, applied to the exclusive benefit of the Indians.

"In several places where aid has been rendered, as Lyman, Vassalboro', China, and Lubec," says the Rec. & Tel. "there has been a special attention to religion, and considerable numbers have been added to the churches.

"The Stockbridge tribe of Indians consists of about 310 individuals, of whom 150 remain at New Stockbridge, N. Y. whither the tribe formerly removed from Stockbridge, in this state, 130 have emigrated to Green Bay, in Michigan, and about 30 are wandering in different parts of the country, and not considered as actual members of the tribe. The Scottish Society for Promoting Christian Knowledge, has uniformly given $444 per annum, towards the support of a missionary at New Stockbridge, thro' the medium of the American Board.

"Of the Indian children under instruction at Nantucket, the Vineyard, and in Rhode Island, 101 are writers, 100 read in the Testament, 70 in the spelling-book, and 32 in the Alphabet. The six schools collectively, have been taught 81 weeks during the past year.

Among the Passamaquoddy Indians in Maine, a school house has been recently erected, and a school gathered, under the superintendence of the Rev. Mr. Kellogg, one of the Society's Missionaries. The expense incurred, was partly defrayed by donations from benevolent individuals in Portland, and partly by a grant from the Secretary of War. Mr. Kellogg taught this school four months, with an average of about 30 scholars. Finding they had generally good voices, and an ear for music, he early taught "them to sing with him eight lines of Doddridge's hymn, 'Jesus the tender Shepherd stands,' &c. "This," he remarks, "was very interesting to my little charge. Deacon Sock Bason came in and found me singing with the children, and was much pleased. He interpreted the lines to the children, and sang with us. I closed with prayer. He kneeled with me, and directed the children to do the same. He translated the lines into Indian, and we sang them with the young hunters again and again, and they took copies with them to cheer the solitude of the wilderness.' "

LETTER FROM MR. WHITNEY.

The following letter from Mr. Whitney, to the Corresponding Secretary, is dated at Wimaah, in the island of Atooi, June 24, 1825. This is five months and a half later than the date of any letters which had previously come to hand. The intelligence is of the most pleasing kind, and such as should call forth unfeigned expressions of gratitude to God. Probably fuller communications are on their way. In the mean time, let it be a special subject of prayer with the friends and patrons of the mission, that God would continue and increase its prosperity; and that the multitudes who now hear the gospel, may cordially receive the truth as it is in Jesus.—*Miss. Herald.*

"Very Dear Sir,—By an unexpected opportunity, I have again the pleasure of writing to our dear patrons and friends. As the ship does not touch at the Windward Islands, and I know not that the brethren have written to you of late, you will, doubtless, expect me to give some account of the mission generally. I am happy to assure you, that the work of God still prospers. For six months past, there has been an unusual attention to learning and religion. Most of the chiefs, and many of the people are much devoted to the work.

"On the 6th of last month, the Blonda frigate arrived at Woahoo, with the bodies of the late King and Queen. The minds of the people were, in a measure, prepared for the distressing scene, having had about two months notice of their death. Their remains were interred with many tears and much solemnity.

"On the day of the ship's arrival, the survivors, who returned from England, together with the chiefs and many people proceeded to the church, where divine service was attended; after which, Boka, the chief who accompanied the King, called the attention of the assembly to what his majesty the King of England had told him: viz. "to return to his country; to seek instruction and religion himself; and to enlighten and reform the people."

"Advice so congenial to the minds and interests of all present, and from one whose word they consider law, could not but make a deep impression. A new impulse has been given to our work. Schools are establishing, in every district of all the islands. The chiefs are taking decided measures for the suppression of vice. Our churches are crowded with attentive hearers: and I am happy to add, that an increasing number are inquiring with solicitude, What shall I do to be saved?

"With the exception of Mrs. Stewart, all the members of the mission were in comfortable health, three weeks ago. It was then feared that she was in danger of a decline. Mr. Stewart and family were about to visit Owhyhee, in the frigate; hoping that she might receive benefit from medical advice and a short voyage. I am still alone; but Mr. Ruggles is expected in a few days from Owhyhee.

"Whilst I was writing this, our governor, Kaikioeva, came in, and inquired to whom I was writing. On being informed, "Give them," says he, with much warmth of expression, "my affectionate salutation." Tell them I thank them very much for the good news of salvation they have sent us—that learning and religion shall be the business of my life." He has lately built a new church thirty feet by ninety, which is probably the best house that was ever erected on Tauai. The week past he has sent out a message to every chief and landholder to appear in council on the 7th of next month, "when," he says, "I shall teach them my views in regard to religion: appoint each one of them a teacher; distribute the spelling books as far as they will go; and charge them to follow me in the good work." He is indeed in earnest; and should his valuable life be spared, we have reason to believe that much good will result from his exertions.

With kind regards to yourself, and all our friends, I remain, dear sir, yours in the Gospel. S. WHITNEY.

THE BIBLE AND SCHOOLS IN INDIA.

Prejudices are beginning to yield. At first it was a common remark of the Brahmins to the parents, "if you send your children to read the Testament, their eyes will drop out;" but this prejudice gave way. I have seen a little boy pointing a haughty priest to an image, while he exclaimed, "This is not a god—it is a devil." One boy, after being in the school a few months, on his return home was desired to join in some idolatrous ceremonies, which the natives use before their meals; the boy said he had scruples, and would not bow down any more to idols; the parents threatened to turn him out of the house; he replied, "Very well—*when my father and mother forsake me, then the Lord will take me up.*" He sought and found an asylum in the school till his mother and father agreed to receive him again, though he would not worship their graven images. Three persons of one family have been brought to the knowledge of the truth, and they send their children to the school, where they learn to read the scriptures; and to pray; so that now they officiate as domestic Chaplains.—*Rev. W. Reve.*

LATEST FROM MESSRS. TYERMAN & BENNETT.

Extract of a Letter from George Bennett, Esq, under date Sydney, (island New South Wales,) March 25, 1825.

My Dear Friend,—I did hope that my next letter to you would have been from some part in the east, among our other missionary stations; but I am again reminded of that address to Job, "Should it be according to thy mind?" I desire, however, that my great solicitude may be that our temporary detention, as well as our proceeding, may be according to the divine mind, and for the advancement of his glory.

The Mission to these black aborigines, to which the Divine providence has seemed so remarkably to point our way, is proceeding almost as we could wish. The grant of land of 10,000 acres, is completed, and I hope you have received a copy of the deed; the governor has sent two copies of it to his Majesty's Government. Our brother Threlkeld is incresingly pleased with the people (aborigines,) and with the place appointed for his missionary operations at Reid's Mistake, (a small bay so called about forty miles north of Sydney,) and in a few weeks we hope to see him take up his residence among them.

CORNWALL MISSION SCHOOL.

The committee of the American Board, appointed at the last annual meeting, to take into consideration the propriety of discontinuing this establishment, have made a report in part. They met the agents of the school, at Cornwall, in October, and after a discussion of the subject in which the arguments formerly published were repeated, it was decided that further time should be taken, for deliberation and inquiry.

Meantime they advise that instruction should be continued, but no additional pupils be sought for, till the question of permanency, be settled.

"The committee trust that before, or during the next summer, the indications of Providence will make the path of duty clear. As soon as they are satisfied on the subject; they will make a further report."—*N. Y. R. Chron.*

STATE OF RELIGION IN NEW HAMPSHIRE.

The Report communicated to the General Association of New Hampshire, in September last, on the state of religion within their bounds contains the following paragraphs.

We are compelled to take up the lamentation, that "the ways of Zion do" still "mourn." Few have been added to our churches. In more than half of our Associations, the additions have been fewer than the removals; and in this number are several, which are the best supplied of any, with the ordinances of the gospel. It is painful to think that more than eighty of the churches connected with this Association, are destitute of pastors, and most of them like to remain so; and that with regard to some which are supplied, the prospect of continuance in the ministry is very uncertain. Few revivals of religion have been witnessed; and even these have been less extensive than many with which we have been favoured in years past. We can almost say spiritually, as with some propriety we may naturally, that our "heavens" have been "brass, and our earth iron, and the rain of our land powder and dust."

We have also good news to mention. An increased interest is manifested in erecting and repairing of houses of worship, an increased anxiety in destitute places to enjoy the preaching of the gospel. Several places which had been long waste, and some which had never had a minister, have been blessed with the settlement of the ministry and several other places have a prospect of being favoured with the same privilege.

Some revivals of religion have been enjoyed. In Thornton there have been forty or fifty hopeful conversions; in Campton, seventy; in Winchester there have been many; and in Londonderry between seventy and eighty. Drops of spiritual rain, have fallen on some other places. It is interesting to think, that in Londonderry which has partaken most largely in the the influences of the Spirit, the revival was intimately connected with the General Association the last year. That meeting was the means of increasing greatly the seriousness which had existed previously; and indeed of giving it the form and character of a revival. As a testimony to the efficacy of the special ordinances of the gospel, we are happy to be able to say that the administration of the Lord's supper, on that occasion, was blessed to the awakening of many, who afterwards obtained hope.

NEW-YORK FEMALE ASSISTANCE SOCIETY.

We have not seen, amid all the multiplied institutions of the present day, Christian charity in a more amiable and becoming attitude, than in the design of this Society. Its object, as contained in the report of its last annual meeting, Nov. 7th, is—The spiritual instruction and temporal relief of sick poor women and children.

The society, during the last year, collected and expended in the abodes of sickness and indigence $818.—*Rel. Intel.*

The following is a table showing the number of Christians in the world, in every age, from the first to the eighteenth century inclusive.

| | | | | | |
|---|---|---|---|---|---|
| 1st century; | 500,000 | | 10th century, | | 50,000,000 |
| 2d | " | 2,000,000 | 11th | " | 60,000,000 |
| 3d | " | 5,000,000 | 12th | " | 70,000,000 |
| 4th | " | 10,000,000 | 13th | " | 75,000,000 |
| 5th | " | 15,000,000 | 14th | " | 80,000,000 |
| 6th | " | 20,000,000 | 15th | " | 100,000,000 |
| 7th | " | 25,000,000 | 16th | " | 125,000,000 |
| 8th | " | 30,000,000 | 17th | " | 156,000,000 |
| 9th | " | 40,000,000 | 18th | " | 200,000,000 |

## REVIVALS.

REVIVAL IN VERNON.

We are indebted to an obliging friend for the following sketch of the revival which has for some time been prevailing in Vernon centre.

The revival in this place, since its first commencement up to this very day, has been marked with circumstances, singular, and deeply affecting. It commenced at a time when a night which had been long and drear, hung over the church; and when but here and there one was found mourning for her desolations; and at a time when a large society of youth and middle aged, were rejoicing in the abundance of the common blessings of this life, and were letting their hearts cheer them in the days of their youth. But remembered not their Creator; neither did they consider that for all this, they must be brought into judgment. At this time a few of the members of the church viewing the mournful condition of Zion, began to call on the Lord for help.

The Lord appeared suddenly in his temple. Christians immediately began weeping, and mourning, and fasting, saying, against thee, thee only have we sinned. Soon the prayer room was crowded—sinners were seen flocking from every direction to the sanctuary, as a cloud, and as doves to their windows: and an awful solemnity at once pervaded the whole society. Weeping and mourning were seen in our streets, and the cry of distress was heard at midnight in almost every part of the society. From that time until the present, the revival has progressed with one uninterrupted march, bearing down before it all opposition, even principalities and powers. A deep conviction of sin and wretchedness, and total ruin on the part of the sinner, characterizes in a greater degree than I have ever before witnessed this revival. I have been in many revivals, but never before have I witnessed such profound stillness and deep feeling, as in this. And here Christians pray and act as though they believed the Bible, and as though they were not expecting the work soon to stop. More than sixty stand propounded for the next communion; and more than one hundred are the hopeful subjects of Sovereign grace, while the anxious room continues crowded and the work to deepen and extend, even into neighbouring societies.

The Conn. Religious Intelligencer of the 17th inst. informs us, that the revival at Litchfield is still progressing, and has already embraced in the covenant of grace considerably more than a hundred.

## WESTERN RECORDER.

UTICA, MONDAY JANUARY 2, 1826.

*To our Patrons.*—The third volume of the Western Recorder now commences with such an amount of patronage, as to convince us that the paper has at length gained a permanent standing; and that the generality of our subscribers have been pleased with it. The labour of such an undertaking is truly arduous and the responsibility is very great; yet if life and health are spared us, we shall study to render the third volume, more useful and interesting than any of its predecessors has been. We can now avail ourselves of the advantages of two years experience; and what is of more importance—a considerable number of the respectable clergy of the Western District, have promised occasionally to contribute to our columns.

Our political head has already been enlarged; and we shall endeavour to render it sufficiently copious for the generality of our readers, without encroaching on the more important departments of the paper.

Some few of our subscribers have not received their numbers as regularly as could have been desired. This circumstance, has been wholly owing to the fact, that the papers could not always be mailed at a given hour of the day in which they were issued. To prevent in future, all irregularities of this nature, the time of issuing, has been fixed at Monday evening. Our correspondents, therefore, will be under the necessity of forwarding their communications as early as the Wednesday or Thursday preceding.

The publishers of the Western Recorder hope soon to improve its appearance by making use of a better quality of paper.

A volume of Doctrinal Sermons, by Rev. D. C. Lansing, has just been issued from the Auburn Press. We anticipate much pleasure in the perusal of the volume, but at present cannot speak more definitely as to its character.

A review of Rev. Mr. Aikin's sermon on theatrical exhibitions, is commenced to-day, on our outside form.

Q. What is to be done?
A. I know not.
Q. I tell you the castle is all on fire, over our heads!
A. It cannot be helped.
Q. But what shall we do?
A. Perhaps it will go out of itself.

This, as nearly as we can recollect, is the short dialogue which was once put into the mouths of two interlocutors, by a celebrated dramatist, for the purpose of exposing that want of penetration and foresight, which was then observable in some portion of the superficial gentry of England. One of the interlocutors, it seems, had sufficient penetration to discover the fire, but knew not how it was to be extinguished; the other was so stupid as to need telling that the flames were over his head, and to conclude, when apprized of it, that they might go out of their own accord. The ridicule though severe, was just; and though it originally had no reference to public morals; it may not be entirely inapplicable to a certain opinion which too generally prevails respecting them.

If any vice or indulgence that is of a questionable nature, is but beginning to show itself in society, all will agree that it must be met, discountenanced & frowned upon by every well wisher to community; yet let that same vice, or that same indulgence but increase a hundred fold; and then we shall be told to 'let it alone—perhaps it will stop of its own accord.' Let it but once be fairly introduced in the midst of us—let it become systematized in its operations—let it deck itself with endless fascinations and allurements—then, to be sure, we must not say aught against it. The flame of vice and dissipation is already raging; it is surrounded with a multitude of combustible materials, and even the breath of public opinion is beginning to rise in its favour—but still the cry is, let it alone—"It cannot be helped—perhaps it will go out of it self."

Such reasoning is too ridiculous to stand the test of a moment's examination. However it may serve to pacify the consciences of the timid and the superficial, while persevering in the neglect of duty; it must evidently fall before the slightest touch of argument.

Prudence is a sterling virtue. Its dictates should never be mistaken or disregarded. It should be our constant attendant, and accompany us in every enterprise. But then it should be remembered, that it can never furnish us with any possible motive or excuse for the neglect of duty.

The preacher, in a special manner, has his station upon a watch tower. The immortal interests of his hearers, are committed to his charge. He must warn them of every ill, and point them to every threatening danger. This he must do at his peril, and without reference to the current of public opinion; but if faithful in this, he is no farther responsible for consequences. One portion of hearers will always treat his messages with contempt. Another portion will be restrained from this course, by no other motives than those of common decency; and another portion still, will even make a merit of appearing as the mere hollow-hearted advocates of truth. And what if all these should remain callous to every motive that a preacher could offer; and should actually be made worse, by his repeated and pointed exhibitions of truth? This would be no more than he is taught to expect. Whether they will regard or disregard, the import of his message, his duty is the same, and wo be to him, unless he perform it.

And what if after having warned his people in the most faithful manner, against the prevalence of any particular vice or established course of indulgence, the preacher should at first see no other effect than an increase of the evil he had so much deprecated? This, too, would be in perfect accordance with the history of ministerial effort. Moses was commanded to preach to Pharaoh, though he knew that for a time he should be unsuccessful; yet after Pharaoh had continued to harden himself and the whole nation of the Israelites had become clamorous against the preacher, for the increasing burthens which he had thus occasioned, the time of deliverance came, and the enemy with his whole force, was overthrown and destroyed. The righteous, though comparatively few in number, are still the moral purifyers of the earth. Let them persevere in giving their united testimony against any vice or criminal indulgence; and though for a time they should meet with the greatest discouragements in the leaven of unrighteousness; yet in due time the "whole lump" of iniquity shall acknowledge the power of their influence and cease to molest them.

*National Domestic Missionary Society.*—The project of a National Domestic Missionary Society, which was moved about a year ago in the Recorder & Telegraph, and seconded by some one of the religious papers at that time, has latterly occasioned considerable discussion. The New York and Connecticut Observers, the Recorder & Telegraph, New Hampshire Repository, Christian Mirror, and perhaps a few others, have taken up the subject at some length. We have been hitherto silent, because we were persuaded that the project could never go into effect, at least, in the present state of the American churches.

We are ready to go all lengths with any of these editors or their correspondents, in setting forth the utility of Domestic Missions. We admit that the present plan of operations is not sufficiently extensive or efficient—that more could be accomplished in some instances by the same amount of funds—that the expenses for the support of one class of officers *only* would require a less sum than is now employed, for the support of several classes: but at the same time, we are fully persuaded, that the spirit of union between the different denominations of evangelical christians, must be greatly increased, before any thing like concert of action can be undertaken in this particular field, with the least prospect of success: and in this opinion we are also happy to coincide with some of the editors above alluded to.

That Christians ought to make common cause in building up the wastes of our country, and in planting churches where they have not hitherto been established, is readily conceded: and, that the demand for exertion is increasing, to an alarming extent, is too evident for any one to pretend to deny. We admit, too, that the period has arrived, when more vigorous, more extended, and more energetic measures, must be adopted. Yet, at the same time, how can they, who disagree as to the method of establishing, constituting, or disciplining churches; or who maintain some variety of sentiment respecting doctrine and practice; or who persist in making the ordinances a ground of sectarian distinction,—how can they so make up their minds, as to co-operate in establishing a variety of churches in the several denominations to which they belong? We venture to say that no two of these denominations can be made to walk together any farther than they are agreed. They can agree in distributing tracts, or Bibles—they can agree in Sunday schools, in projects of colonization, and in the support of Foreign missions. But, before they can come together and say, that, here a Presbyterian, there a Baptist,—here an Episcopalian, there a Dutch Reformed, or a Methodist church shall be planted, or assisted in struggling against its difficulties—it is evident that the spirit of unanimity must have made vastly greater progress than it has hitherto done; and that the spirit of proselyting must be quite banished from the churches.

This being admitted, we may add, that there is, in our opinion, a manifest inconsistency in any one denomination distinguishing itself by a national designation. There could be no use in this; and in the present state of things, it would but awaken a corresponding spirit of jealousy and distrust among denominations that were excluded. Nor would such a designation correspond with truth. However extended the operations of any single institution of this kind might be, either among Presbyterians, or Baptists, or any other denomination, they would still have too little of the character of *Nationality* attached to them to preserve a due correspondence between the name and the thing signified.

But, after all something must be done; and, whether the Presbyterians, Congregationalists, and the Dutch Reformed Church might not unite in establishing a *General* Domestic Missionary Society embracing their whole number of churches; and whether the Episcopalian, Baptist and Methodist denominations, might not each establish independent Societies of a similar nature and extent, are to our feelings questions of no common interest: yet we are persuaded that nothing like an entire concert of measures between these several denominations can be safely attempted, until such general and independent associations shall have been fully established and brought into successful operation.

*Hamilton College.*—The following persons, as appears by the late catalogue, compose the present Faculty of Hamilton College:

Rev. Henry Davis, D. D. President.
Josiah Noyes, M. D.
Professor of Chemistry and Mineralogy.
Theodore Strong, A. M.
Prof. of Mathematics and Natural Philosophy.
Rev. John Monteith, A. M.
Professor of Languages.
William Kirkland, A. M.
Prof. elect of the Latin Language
Orlando L. Kirtland, A. M.
Senior Tutor and Librarian.
Henry Axtell, Jr. A. B. Junior Tutor.

Prof. Kirkland is now absent on a tour in Europe, for the purpose of qualifying himself more thoroughly for the duties of his station; and will not very soon return.

We mentioned, sometime since, that Professor Strong had been invited to Queen's College, N. Jersey. The friends of Hamilton College will be gratified to learn, that, though the invitation was an urgent one, he finally declined accepting it. As a mathematician, he probably has no superior, and but very few equals in the United States; and his happy manner of communicating instruction, is also spoken of, as greatly increasing the value of his services.

The present number of students is 100. Of this number, 41 are professors of religion; and eight others, who have not made profession, are hopefully pious. A church has lately been organized in this institution, after the Presbyterian form of government, and placed under the care of the Oneida Presbytery. We understand that it is in a flourishing state.

The College buildings are of stone, three in number, and four stories in height. Each building contains 32 suits of apartments—each

suit consisting of a convenient sitting-room—a closet, and two bed-rooms, and calculated for two students.

The buildings are situate on an eminence, about one mile west of the village of Clinton, commanding one of the finest prospects in the country.

An elegant chapel, 80 feet by 50, is to be erected next season, of hewn stone, and the foundation of it is already laid.

The course of studies appears to have been judiciously arranged; and the advantages for acquiring knowledge, are equal to those of most of our American colleges. From the advantages of its location, from the character and talents of its officers, from the strictness of its discipline, and from the tone of Christian piety which exists among its students, we have the greatest reason to believe that Hamilton College will continue to increase in prosperity, beyond the most sanguine anticipations of its founders.

*For Liberia.*—Calvin Helton, a young gentleman of the Baptist persuasion, who has passed through a course of theological studies, was in Boston, a few days since preparing to go out in the capacity of missionary among the coloured emigrants.

*Rev. Mr. Cox.*—This worthy clergyman of New-York, on whom was lately conferred the degree of D. D. by Williams College, has unhappily become the subject of much newspaper remark, on account of the manner in which he gave vent to his feelings, while coming forward in "*the lone conspicuity, and constructive egotism of a public declinature.*" The article we allude to was certainly exceptionable in many points of view—but why should editors complain after Mr. C. has made his acknowledgments as public as he did his declinature? In the last article, though he maintains his former opinion, which, certainly, he has a right to do, he candidly acknowledges, and regrets that the *style* and *manner* of his declinature, had been dictated by improper feelings, through irritability of nerves, occasioned by a fit of sickness from which he had not entirely recovered.

*To Correspondents.*—Bible Questions next week. Will the writer oblige us still more, by furnishing his articles as early as Wednesday?

Several valuable communications are necessarily delayed till the issuing of next number.

We wish to call the attention of the benevolent, to the object set forth in the following communication. As this object does not come within that plan of operations, which is pursued by the Domestic Missionary Society, it can be forwarded only by the charities of individuals.

TO THE CHRISTIAN PUBLIC.

The subscriber having long been endeavouring, under many discouragements, to promote the interests of piety on the western border of our country, in hopes that his labours, by the blessing of God, may ultimately be crowned with success, begs leave, through the medium of this valuable paper, to lay before the public the following statements. The first from the Rev. Joseph Penney; the second from the Rev. Henry Axtell, D. D. DAVID M. SMITH.

"Rochester, Dec. 20th, 1825.

"The village of Lewiston is, in a religious point of view, a very important station, and apparently destined to exert a very important influence on a wide and increasing population. But hitherto, from the influence of sectaries, and want of organization in religious society, has presented an object of sympathy and regret, to the friends of Zion in this region. Their minister has been obliged to struggle with more than ordinary difficulties and discouragements, and doubts have sometimes been entertained whether the post must not be abandoned to irreligion and disorder. Better prospects now present themselves, and it is believed by those who best know the situation of the place, that the completion of a house for public worship, will have a decisive influence in uniting the inhabitants to patronize religious order, and support the Gospel.

"The friends of Christ, to whom God has given the means, could not probably expend a small sum in any way, which would more directly, or more extensively bear upon the advancement of his kingdom, than by assisting the weak Christians in that place, to build a house to the name of the God of Israel. JOSEPH PENNEY,
Pastor of the Church in Rochester."

"Geneva, 22d Dec. 1825.

"Having been for a number of years acquainted with the Rev. Mr. Smith, Pastor of the church in Lewiston, and in some measure with the difficulties he has had to encounter, in his relation to that church, I fully concur in the opinion and statement of facts, given above by the Rev. Mr. Penney. HENRY AXTELL,
Pastor of the Church in Geneva."

The subscriber would add to the above, that Lewiston is situated on the Niagara frontier. During the last war, it was burnt by the enemy, and entirely demolished. This circumstance has subjected the inhabitants to embarrassments ever since. With some missionary aid, the inhabitants, by much exertion on their part, and by much self-denial on the part of their Pastor, have been enabled to retain among them hitherto the preaching of the Gospel.

The few scattered sheep of the fold of Christ were early collected, and a church was organized, which has gradually increased.

Hitherto, the progress of our society has been greatly impeded by being obliged to hold our meetings in a school-house, claimed, and generally occupied a part of each Sabbath, by other denominations. If destined to continue thus, the Presbyterian congregation, although well united in their Pastor, cannot long expect to enjoy his labours, or the stated preaching of the Gospel.

Owing to the embarrassments before mentioned, my congregation have hitherto been unable to build a house for the worship of God. Neither are they now able: but their prospects seem to brighten. By spirited and persevering efforts of a few individuals, a suitable site is procured, and funds have been subscribed, sufficient, within 1500 or $2000, to erect a commodious church.

Destined to exert an important influence on that section of our country, it is presumed the benevolent, whom God has made stewards of his bounty, would in no way bestow a small sum where it would be more immediately felt, or bear more directly or extensively on the interests of Zion.

In our present condition, with no place in which to worship, without being interrupted, and being exposed to error in various shapes, the word preached, is like "seed sown by the way side."

Should our present efforts fail, I see no way in which the congregation can retain among them the preaching of the Gospel.

Grievous wolves stand ready to devour the flock.

We feel that the numerous rising generation who will soon be the active members of society, should not grow up without the benefit of the gospel, and a regularly organized society. Without it they will be exposed to pernicious errors, and hereafter, to exert an influence opposed to the cause of truth.

It would seem that such must be the result, unless the friends of Zion enable us to accomplish the object in view.

Any sum of money for this purpose, which any individual may be disposed to give, if left with the Editor of this paper, or with Mr. Dwight, President of the Geneva Bank, will be gratefully received, and faithfully applied.

DAVID M. SMITH,
Pastor of the Church in Lewiston.

## DOMESTIC SUMMARY.

*New-York Legislature.*—The Legislature of this state meet to-morrow morning. A number of the members have passed through this village on their way to the Capitol. We shall doubtless be furnished with the Governor's Message without delay. Our state politics are quiet at the present time. A multitude of notices of petitions has been lately published—from which we infer that there will be no lack in business of a local nature this winter

## NINETEENTH CONGRESS—First Session.

SENATE.

December 19-23. On Monday the following select committees were announced as having been appointed by the Chair, pursuant to the resolutions adopted on Thursday last:

*On Amending the Constitution.*—Messrs. Benton, Van Buren, Dickerson, Holmes, Johnson, of Kentucky, Hayne, Macon, White, Findlay.

*On the Organization of the Executive Departments.*—Messrs. Seymour, Bell, Rowan, Branch, Cobb.

Mr. Dickerson, of New Jersey, introduced a resolution proposing to submit to the states the following amendment to the Constitution—"No person who shall have been elected President of the United States a second time, shall again be eligible to that office." Referred to a select committee.

On Tuesday, Mr Van Buren submitted the following motion.

"*Resolved*, That Congress does not possess the power to make Roads and Canals within the respective states.

"*Resolved*, That a select committee be appointed, with instructions to prepare and report a joint-resolution, for an amendment of the Constitution, prescribing and defining the power Congress shall have over the subject of internal improvements, and subjecting the same to such restrictions as shall effectually protect the sovereignty of the respective States and secure to them a just distribution of the benefits resulting from all appropriations made for that purpose.

On motion of Mr. Robbins, it was

*Resolved*, That so much of the President's Message as relates to a National University, be referred to a select committee, to consist of —— members; that said committee be instructed to report upon the expediency of such an institution.

On Thursday two or three resolutions, submitted the previous day, were adopted, and the bills of which notice had been given, were introduced and read.

Mr. Tazwell of Virginia, whose arrival had hitherto been delayed by indisposition, took his seat in the Senate to-day.

HOUSE OF REPRESENTATIVES.

Dec. 19—23. On Monday, Mr. Gurley, of Louisiana, appeared, was sworn, and took his seat.

Mr. Webster, of Mass. offered the following resolution:

Resolved, That it is expedient to provide by law for the examination and survey of the Peninsula of Florida, for the purpose of ascertaining whether it be practicable to unite the Atlantic Ocean with the Gulf of Mexico by a ship canal, to run from the neighborhood of St. Augustine, or from the mouth of St. John's river, on the Atlantic coast, to the neighbourhood of the mouth of the Suwanny river, in the Gulf of Mexico.

This resolution was laid on the table.

On motion of Mr. Thompson, of Penn. it was

Resolved, That the Committee on the District of Columbia, be instructed to inquire into the expediency of establishing in the said District, a Territorial government, &c.

Mr. Livingston, of La. called up the resolution offered by him some days ago on the subject of unclaimed dividends of United States' stock—referred to the committee of ways and means.

On Tuesday, the resolution offered yesterday calling on the President for copies of correspondence with the British Government, in relation to the African Slave trade was taken up, and agreed to.

The House then took up the unfinished business of Friday, relative to the joint resolution, to direct a survey of the waters of East Tennessee, with a view to the location of a National Armory. Referred to the committee on military affairs.

On Wednesday, a resolution was offered by Mr. Van Rensselaer, of N. Y. for the appointment of a joint committee relative to the better care and presevation of the Capitol square and other public grounds, &c. A resolution was also passed, to appoint a select committee to report on certain proposed improvements in the Senate Hall.

On Thursday, a bill was reported by Mr. Webster, from the judiciary committee, for altering the time of holding the sessions of the Supreme Court: also, a bill further to amend the judicial system of the United States—which proposes to add three associate Judges to the Supreme Court. These bills received their first and second readings, and will be called up early in January to be acted upon.

The engrossed bill making appropriations for the pay of the revolutionary pensioners, and that authorizing the state of Ohio to sell her school lands, were read a third time, passed and sent to the Senate for concurrence.

On Friday, the motion to discharge the committee of claims from the consideration of Mr. Monroe's claims, and to refer them to a select committee, occasioned a spirited debate—the motion was caried—ayes 100.

Mr. M'Lane reported a bill to authorize the importation of a statue of General Hamilton, free of duty, which was twice read, and referred.

Two resolutions on the table, one calling on the treasury department for information relating to losses, in the collection of the revenue, and another calling on the President for information relating to fortifications, either erecting or intended to be erected, were both, after some discussion, ordered to lie on the table; and the House adjourned till Tuesday next.

*Congress Chaplains.*—The Senate have elected Rev. Dr. Staughton, President of Columbian College, Chaplain. In the house they have made choice, for Chaplain of Rev. Reuben Post, of the Presbyterian church.

*Secretary of the Senate.*—Mr. Lowrie has been elected Secretary of the Senate. It has been supposed by some, that this is indicative of hostility in that body, to the cabinet.

A correspondent writes from Washington, under date of Dec. 20th, that no nomination has yet been made for agent or representative for the Panama Congress, and that it is very likely nothing will be done about it at present.

A paper of a later date says, Mr. Monroe, Mr. Crawford, Mr. Anderson our minister to Colombia, and Mr. John Sergeant of Philadelphia, are spoken of as Commissioners to the Panama Congress.

*Fire in the Capitol.*—On Thursday evening, about 11 o'clock, a fire was discovered in the Hall in the west front of the Capitol, occupied by the library of Congress. The alarm was spread, and efforts were immediately made to extinguish the flames, which, after considerable time proved successful. It is not yet ascertained how the fire originated. It commenced in one of the galleries and has done considerable injury. The Hall is much defaced and a large number of books are ruined.—*Col. Star.*

*Cotton.*—The total of the cotton crop of the United States, for the year ending Oct. 1, 1825, is said to be 569,249 bales, being an increase of 60,091 bales on the crop of the preceding year.

*Chenango Bank.*—The Cashier of the Bank of Chenango has given notice by order of the Directors, that notwithstanding another attempt has been made to injure that institution it is able to redeem all its bills, pay all its debts, and have $110,000 to divide among its stockholders.

"Mr. Owen (the philanthropist!") has shewn himself, by his late lectures in Philadelphia, to be a thorough-going infidel; and on one occasion, he made an explicit declaration of *his total disbelief in the divine origin of the Scriptures, and of the fall of man.*

*Illinois.*—Governor Coles has recently returned from his tour to the eastern states. In consequence of his absence the duties of his office were exercised by Mr. Hubbard the Lieut. Governor, who contends since the return of the Governor that by his absence from the state he has vacated the office, and that the duty of the administration of the government has devolved upon the second officer of the state. Since Governor Coles has resumed his duties, the Lieut. Governor issued a commission which was presented to the Secretary of state for his signature—that officer differing in the views of the constitution with the Lieut. Governor, refused to sign the same or affix the official seal thereto.

*Bankrupt law.*—We are highly gratified at the prospect there is, that this session of Congress will not pass away, without the adoption in some shape, of that great national measure, a Bankrupt Act, which we believe, has never ceased to occupy the minds of our greatest and soundest practical statesmen since the first establishment of the government, until this moment, and without which they have justly considered our public regulations essentially defective.

[*E. Post.*

*Banks.*—Letters from Boston by this morning's mail, says the New York Evening Post of Wednesday, state that the Pacific, and Phœnix banks of Nantucket, have closed their doors.

The Legislature of Pennsylvania have passed resolutions in favour of taking measures to open a water communication over land from the Delaware to Erie Lake.

The whole of the regular army of the United States, including officers and privates, comprises only 5,719 men, and these are scattered over a vast territory. These would scarcely afford a body guard for some of the despots of Europe, who have legions under pay to prevent the march of liberal sentiments. What a comment upon the excellence of our political institutions, clearly evincing that our government is the force of principle, that required not physical strength to carry its provisions into execution.

Gen. Wilkinson is not dead, as was reported. He was in good health, in the province of Texas, about the 1st of Nov.

Gov. Cass left Detroit on the 12th inst. for Washington city. In his absence, the government devolves on Secretary Woodbridge.

The West Presbyterian church in Cedar st. has lately been beautifully lighted with gas. This is perhaps the first church that has been so lighted in America.

*Geneva College.*—At a meeting of the trustees, the Rev. Professor Potter, of Union College, was elected to the Presidency of this institution.

There are now 100 churches in the city of New York.—Of these, 2 are Presbyterian, 18 Episcopal, 15 Methodist, 14 Dutch Reformed, and 12 Baptist. [So say the papers.

John Tyler Esq. has been elected Governor of Virginia; Mr. Monroe, was not a candidate; and it is now said he never consented to be one.

*Swift Travelling.*—The President's Message, was carried from Washington city to Baltimore, a distance of 37 miles, in *one hour and three quarters*—an instance of greater speed, probably cannot be found on record.

*Appointment* Col. George Croghan has received the appointment of Inspector-General of the army of the United States, vice Col. Archer deceased.

*Curiosity.*—Mr. Samuel P. Barber of Andover, Mass. states to the editor of the Salem Gazette, that being employed with others in making a stone bridge, in the North Parish of Andover, they discovered, on taking up a large stone, (about 3 feet by 5,) a great body of living snakes, which had probably taken shelter there for the winter. They were stiff at first from the cold, but exhibited various signs of life, when exposed to the sun. On being counted, there were found to be *one hundred and sixteen*; and what renders the circumstance more singular, they were of various species, viz: black, striped and green snakes, and house and brown adders numbers of each. They were of different sizes, varying from six inches to two feet.

*Mint of the U. S.*—The total coinage of the mint, since its first establishment, appears to have amounted only to the sum of $23,650,502. But the number of pieces coined has been very great. The supply of cents, which were much wanted, is now abundant. Latterly many half dollar pieces have been coined. They are convenient and useful, and best fitted for the common currency of the nation.

*List of Vessels of the United States' Navy in Commission, and their Stations.*

| Names. | Rates. | Stations. |
|---|---|---|
| North Carolina, | 74 | Mediterranean. |
| Brandywine, | 44 | Mediterranean. |
| Constitution, | 44 | Mediterranean. |
| United States, | 44 | Pacific. |
| Constellation, | 36 | West Indies. |
| Cyane, | 24 | Coast of Brazil. |
| John Adams, | 24 | West Indies |
| Erie, | 18 | Mediterranean. |
| Ontario, | 18 | Mediterranean. |
| Peacock, | 18 | Pacific. |
| Hornet, | 18 | West Indies. |
| Boston, | 18 | Will be put in commission, in 1826. |
| Shark. Brig. | 12 | West Indies. |
| Porpoise, (Schooners.) | 12 | Mediterranean. |
| Grampus, (Schooners.) | 12 | Mediterranean. |
| Shark, (Schooners.) | 12 | West Indies. |
| Dolphin, (Schooners.) | 12 | West Indies. |
| Fox, | 3 | Pacific. |
| Decoy, storeship, | 6 | West Indies. |
| Barges | | West Indies. |

## FOREIGN.

*St. Domingo.*—It appears that there have lately been some disturbances at St. Domingo, occasioned by dissatisfaction with the treaty between that government and France.

SOUTH AMERICA.

*The Castle of Utua.*—We have the satisfaction of publishing this morning the confirmation of the report brought a few days since, of the capitulation of this important fortress. Vessels arrived at Baltimore and Philadelphia bring abundant confirmation of this event, with several particulars which we had not before obtained. The castle was reduced by starvation, no stores having for a long time been received from Cuba, notwithstanding the late report from Tampico of the success of the Spanish ships in communicating with the garrison. The sufferings of the troops were extreme; 425 died out of 500—some of them it is said, while at their posts.—*N. Y. Adv.*

On the second of December a large ship arrived at Laguira from Scotland, with two hundred and fifty emigrants, sent to Colombia by the Agricultural Society, established in London.—A few thousand industrious men would be of service in the interior.

It appears from the accounts we published on Saturday, that the Castle of Callao in Peru, was on the point of surrender or capture as the garrison had been extremely reduced by suffering, and Bolivar was making active preparations for taking it by storm, in case Governor Rodil should persist in his obstinacy. It is to be presumed that this important fortress is ere this in the hands of the Patriots, and that the King cannot boast of a single foot of land in Peru.

[*N. Y. Adv.*

*Religious Liberty in Buenos Ayres.*—The government of Buenos Ayres has formally recommended to the House of Repesentatives of that province, the establishment of the liberty of divine worship, in the broadest and most unrestricted manner, by the adoption of the following simple but comprehensive law:

"The right which every man has to worship the Divinity agreeable to his own conscience, is inviolable in the territory of the province."

In the note accompanying their proposition the government adopt a language which must be highly gratifying to every friend of religious liberty. They say that the term toleration is too tame, and ought not to be introduced, into any law which shall be framed on the subject.

"The province," they say, "would appear to descend from the point of civilization which it has attained, if it were to establish a law of toleration, or to pretend to grant a liberty, which the public authority was always obliged to protect; but since the laws that formerly governed, render necessary an act to abolish them and give a solemn guarantee to persons who may wish to live in our society, the government has found no other way to do it with dignity than by the proposed law which it has the honor to transmit for the consideration of the honourable representatives. This act will complete the liberty of the citizens, & will not be less glorious than that which solemnly declared the independence of the republic."

THE JEWS.

The Papal Government has just restored in all their former rigour, the laws against the Jews. They are obliged to dwell in the Jew's Quarter, (Ghetto) and even those opulent members of these tribes who have purchased houses on other situations, have found their attempts to be excused obeying this order all in vain. They are ordered to wear a particular mark of distinction—the men a yellow covering on the upper part of their hats, and the women a yellow ribbon on their breast.—*French Papers.*

*Jewish Colony.*—The London Courier mentions that the settlement of the Jews on the banks of Niagara, is not a solitary instance of colle ting the scattered tribes. There is now a Jew of some eminence, in London, beating up for recruits for the establishment of a similar colony in Florida.

*From the New-York Religious Chronicle.*

CENTRAL AFRICA.

It may be recollected that the English newspapers some time since asserted that the recent travellers in the interior of this continent had met with a nation or tribe, heretofore entirely unknown, superior in appearance to any other African race yet discovered, and considerably advanced in civilization. This, unlooked for statement, was received with a degree of incredulity; but, if the veracity of the travellers is unquestioned, as they have doubtless a right to claim, it seems to be well established. The London Literary Gazette, a journal of great respectibility, and having access to the best sources of information, reasserts, on the authority of the personal statements of the travellers, all of the main facts heretofore set forth on the subject. On their journey from Bornou to Sockatoo, in the latitude of the Bight of Beni, Dr. Ously and Captain Clapperton met with various singular occurrences, and 'became acquainted with a nation whose manners, power and civilization were hitherto totally unknown to Europeans. They passed through immense swamps—through meadows of grass eight or ten feet high—crossing tracks of the Lion and Hippopotamus—and passing hordes of robbers—until they arrived among a people who seem to unite the Ethiopian with the Arab. These people, although not extremely civilized, are not unacquainted with many of the civilized arts. They are expert in horsemanship, and use Maltese sword blades, such as formerly belonged to the knights of Malta. They have *as an order*, the Maltese cross in clay. They use cupping which is effected by scarifying the skin with a razor, and applying a horn full of holes, and sucking out the air."

A fuller and more minute account of this singular people will soon come before the public, as the journals of the travellers are about to issue from the press in London.

## INSTALLATION.

On Thursday, the first ult. Rev. —— *Staunton*, late of Hudson, N. Y. was installed over the Congregational Church and Society in Bethlehem, Conn.

Mr. Staunton, left Hudson, some time since, on account of declining health; and was succeeded by Rev. Wm. Chester. We are glad to hear of his recovery, and that Bethlehem is so highly favoured in a second successor to the late Dr. Backus.

The Rt. Rev. Mr. Panet, coadjutor to the late catholic bishop, was installed bishop, with the usual solemnities, in the Roman Catholic cathedral, Quebec, on the 19th ult.

## DEATHS.

In this village, this morning, Mrs. Jane Jones, consort of Mr. Thomas Jones, aged 34.

The number of deaths in the village of Utica, were in 1823, 52
1824, 100

In 1825, there were under one year, 38; between one and ten, 39; between ten and twenty-five, 12; between twenty five and fifty, 27; between fifty and seventy-five, 12; over seventy-five, 2; 130

At his residence in Montgomery county, Alabama, on the 9th ult. the Rev. William May, in the 45th year of his age, after a severe illness of fifteen days, which he bore without a murmur. He had been for upwards of twenty years, a member of the Baptist church, which, in his death has lost one of its brightest ornaments.

Lately, at Charleston, S. C. Rev. Hooper Cumming, formerly from Albany—more recently from New York. No particulars were given, except that he was absent from his friends in quest of health.

In Conway, N. H. on the 17th ult. of a fever, Mrs. Mary Waldo, of Pomfret Conn. only surviving daughter of Gen. Israel Putnam, aged 72.

On the 17th ult. at Mount Salus, his excellency Walter Leake, Esq. Governor of Mississippi, and an old revolutionary soldier.

On Monday last, Estes Howe, Esq. late recorder of Albany, after a long and distressing illness, in the 45th year of his age.

At Middlefield N. Y. William Temple, a soldier of the revolution, aged 79. At Hudson, Henry P. Groat. At Hyde Park, Matilda, Caroline Herrick. 17. In Beekman, Meribeth Ricketson, 97. At Richfield, Mrs. Beardsley, aged 32.

At Cummington, Mass. on the 6th inst. Rev. James Briggs, aged 80. He graduated at Yale College in 1775.

At Glasgow, on the 3d, of October last, in the 31st year of his age, John M. Duncan, A. B. author of Travels in the United States—Sabbath among the Tuscaroras, &c. &c. universally esteemed and lamented.

Mr. Duncan was a scholar of handsome talents and attainments, much respected for his private worth, his amiable manners and disposition and particularly for his deep and fervent piety.

WANTED
10,000 BUSHELS of the first quality of WHEAT, for which *cash* will be paid by PARKER & SEYMOUR.
Utica, Jan. 2, 1826. 8w79

NEW BOOKS.

JUST Received by MERRELL & HASTINGS, at No. 40, Genesee street, the Difficulties of Infidelity, by Geo. Stanley Faber, B. D.—A Compend of the System of Divine Truth, by Jacob Catlin, D. D.—Antiquities of the Jews, by William Brown, D. D.—Brown's Philosophy of the Human Mind—Memoirs of Levi Parsons, late Missionary to Palestine; View of the Hebrews, or the Tribes of Israel in America, by Rev. E Smith—Christian Parent's Present, by the author of the S. S. Teacher's Guide—Missionary Gazetteer—Scott's Bible, with References, Armstrong's edition—The works of Rev. Richard Cecil—Calvin's Institute, most of which, will be sold at reduced prices.
Utica, Dec. 26, 1825. 78tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.
10 Chests Old Hyson do.
15 Young do.
20 Catty Boxes, do.
20 Chests Souchong and Bohea do.
for sale by J. C. HASTINGS & Co.
Utica, Dec. 20, 1825. 77tf

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.
One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.
Utica, Dec. 20, 1825. 77tf

NOTICE

IS here by given to the subscribers for Nathan Whiting's second edition of the works of the Rev. JOHN NEWTON, in the county of Oneida, and the adjoining counties, that the books are ready for them at the store of Messrs. Kellogg & Reynold's in Utica, No. 100, Genesee St. who are authorised to receive the pay.
J. LORD.
Dec. 20, 1825. 3w77

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.
52tf A. HITCHCOCK.
Utica, June 28. 93 Genesee-street.

## POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

*From the Chelmsford Phœnix.*

### CONSUMPTION.

*Vitæ summa brevis spem nos vetat inchoare longam.*—HORACE.

THEN let it come! my soul shall greet the hour,
And welcome Death as one, from absence long
Return'd at last to meet his much-loved friend.
Death shows no ghastly smile of triumph gain'd,
Like that of him who prostrate lays his foe.
Oh, no! it is the glow of rapt delight,
With which one speaks some glad intelligence.
The hated form, that raised our youthful fears,
Was nought but fiction, or a poet's dream.
To me Death comes with aspect mild & sweet,
And softly lays his pale and icy hand
Upon my brow; where late the glow of youth
And health was seen;—a slow but sure decay.
The eye grows dim; emits a fitful gleam,
Like fading embers at the close of day.
But why that smile, where death has placed his seal?
As ice reflects, in bright and vivid glare,
The cold, but gladsome rays of Winter's sun,
So is the tremulous smile that's seen to play
Upon the countenance in death congealed,
While yet the warm, the generous streams of life
Their slow and last retreat to the heart perform;
Like one who goes to a hated, loathsome task,
The feelings once so young and beautiful,
They seem'd like blooms that grace the passing Spring,
Now droop and fall as by untimely frosts.
But why this blight upon the tender plant!—
This falling of the fruit, ere yet its growth
Be full? *Father of life! thy will be done!*
Then let me go! for wherefore would I stay
Since all the suppleness of youth is gone,
From limbs that late could vie with mountain deer,
In sport and innocent agility;
I would not linger here like some lone tree,
All scathed and scorched its core by with'ring blasts,
Mould'ring in dull decay, while all around
Is full of life, and robed in gaiety.
The youthful hopes, that gave to after life,
A charm, a witchery of loveliness,
Have passed away like Fancy's glowing dreams,
And nought remains but dull reality.
Then let it come! My soul shall welcome death!
'Twill break, 'tis true, some dear, some hallowed ties.
But they are few; and I would fondly hope,
So sweet their nature here, that they again
Shall be restored, in more congenial climes,
And grow in energy and purity,
Throughout that life, that knows and fears no change.
My spirits faint; but through my midnight skies,
Suffused in darkness thick, the star of Hope
Emits a ray of immortality.

### ANTHEMS & SET PIECES, NO. I.

*Strike the Cymbal.*—The little set piece which bears this name, has for some years been a great favourite with the mass of community: and though every person of genuine taste and susceptibility, has long since become heartily sick of it, it still maintains its ground, in our miscellaneous concerts and selections, as if it could have originated from no other source than that of the sacred drama. A word as to its origin and character, therefore, may not be deemed unseasonable.

The music of this piece is altogether of a secular origin and was at first composed for the Italian theatre; and in our own view, at least, it was always a stale production. Compared with other specimens from the same source, it certainly falls far below mediocrity; and were it sent back to the place of its origin, it would, doubtless, be hissed from the stage. Nevertheless, there was such a *'taking,' sprightliness and vivacity about it*—it was really such a *'merry mouthed'* thing, that it must needs be arranged to English words: and the adventures of David and Goliah, already rendered common by the efforts of school boy oratory, were ready at hand for the occasion. This story was accordingly 'done into rhyme,' in the great city of Philadelphia; and the music was forthwith applied to it, and issued from the city press, as a grand specimen in the sacred style. We saw it soon after its appearance; and though it was sent to us from New-York as the 'grandest thing' performed at one of the sacred Oratorios of that period, we felt compelled to regard it in no other light than that of the most glaring absurdity. It pleased marvellously for a time; and when it was fairly cast out, by its guardians, others were ready to receive it into their houses, and protect it for the good it had done.

Now, that those who are not judges of music, should have been thus taken with the piece, is not at all strange. There is such a sprightliness of movement to it, the words can be so distinctly heard, the vocal parts admit of such a variety of adaptation, and the novelty that was at first discoverable in it,—were all calculated to give it a degree of popularity.

But let us ask one plain question about it. Did the performance of this piece ever serve to illustrate, or bring forcibly to any one's mind, the transactions to which it alludes in scripture history? We ask not whether the words may not have served as a convenient excuse for singing; but let the piece be tried by this unerring standard:—Unless it can serve to illustrate and bring present to our imaginations, and to our sensibilities too, the precise scenes which are aimed at in the representation, then, in its present form, it is a worthless production, and had better be restored to its former state.

## MISCELLANEOUS.

### ORIGIN OF ADVERTISEMENTS.

It seems from a history of British newspapers, which lately appeared in the London Courier, that the publisher or printer of an advertisement, used to make out the statements in his own name, and assume a corresponding share of personal responsibility. If this custom could be revived, the public might be freed from a vast amount of imposition: but as things now are, the well known accusation *"You lie like an epitaph!"* might safely be brought against the great majority of articles in an advertiser.

The following will serve as a specimen of advertisements for the year 1697.

If any Hamburgh or other merchant, who shall deserve £200 with an apprentice, wants one, I can help.

One has a pert boy, about ten years old, can write, read, and be very well recommended, she is willing he should serve some lady or gentleman.

I want a cook-maid for a merchant.

I sell chocolate made of the best nuts, without spice or perfume, and with vinelloss and spice, from four to ten shillings the pound, and I know them to be a great helper of bad stomachs and restorative to weak people and I'll insure for their goodness.

If any will sell a free estate, within thirty miles of London, with or without a house, to the value of one hundred pounds the year, or thereabout, I can help to a customer.

If any have a place belonging to the law, or otherwise that is worth one thousand, or two thousand pound I can help to a customer.

If any divine or their relicts, have complete sets of manuscript sermons upon the Epistles and Gospels, the Church-catechism or Festivals, I can help to a customer.

A fair house in Eastcheap, next to the flower-de-liz, now in a tenure of a smith, with a fair yard, laid with freestone, and a vault underneath, with a cellar under the shop, done with the same stone, is to be sold; I have the disposal of it.

I believe I could furnish all the nobility, and gentry in England with valuable servants, and such as can have very good recommendation.

*From the London Missionary Register.*

### PILGRIMAGE TO MECCA.

It is well known, that a pilgrimage to Mecca is viewed by the Mahometans as highly meritorious; it is considered indeed as so neeessary, that according to a tradition of Mahomet, he who dies without performing it, may as well die a Christian or a Jew. Meritorious, however, as is this journey, it may be rendered subservient not only to the purposes of religion but of trade. "It shall be no crime in you," says the Koran, "if ye seek an increase from the Lord, by trading during the pilgrimage." (Sale's Koran, vol. i. p. 34.) Of the advantage which is taken of this permission, the following extract from the journal of Mr. Carruthers will furnish an illustration as well as some other circumstances connected with the pilgrimage to Mecca:

"Hagi Mehmed called early one morning, and remained with me till the afternoon. He is a Turkish merchant from Constantinople; and has visited by way of pilgrimage, Mecca, Medina and Jerusalem. He has much to say about his travels; and indeed he seems to have been more intent on the gratification of his curiosity, than on the professed object of his journey. It is not, perhaps, commonly understood, that the pilgrimage to Mecca, as it respects thousands of the pilgrims, is as much a mercantile as a religious journey; the prospect of an advantageous market for the goods which they carry along with them, being probably a more powerful motive than the imaginary merit of a visit to that celebrated city. If the Sultan in some capricious moment, should interdict this lucrative traffic, the pilgrims it is probable, would be neither so numerous nor so devout. It is indeed well known, that not only the native population of Mecca is on the decline, but that the devotees are annually diminishing in number, owing to the relaxation of commerce; to which we may perhaps add, a growing dereliction of principle in almost every Mahometan country. Many even of those who do not come under the designation of merchants, repair thither from other motives than devotion: they too have a species of merchandise; not perhaps less lucrative, and certainly less troublesome: they are the representatives of other Mussulmans, who are too weak or too indolent to undergo the fatigues of a journey across the Arabian Desert; they sell their devotions as others do their goods, to the highest bidder; and for a handsome remuneration, agree to transfer to their employers the merit of all their services at the Sacred Caaba. Thus, year after year, they visit Mecca; and, having fulfilled the terms of their mercenary contract, return to adjust another bargain as advantageously for themselves as possible.

*From a "Tour around Howaii."*

### SANDWICH ISLANDS.

*Death of Captain Cook.*

The following account of the circumstances attending the death of this distinguished navigator, is copied from the "Tour around Howaii," by a deputation of the Missionaries which has just been published.

The spot where the event occurred is at Kaavarou, several miles south of Kairua, where a missionary station has since been established.

Some of us have climbed the rocks and visited the cave where the body of Captain Cook was deposited, on being first taken from the beach.

There are a number of persons at Kaavaroa and other places in the island, who were either present themselves at the unhappy dispute, which in this village caused the death of the celebrated Capt. Cook, or who, by their connexion with those who were, are intimately acquainted with the particulars of that melancholy event. With many of them we have frequently conversed, and though their narratives differ in some smaller points, yet they all agree in the main facts published by Capt. King, his successor.

The foreigner, they say was not to blame, for, in the first instance, our people stole his boat, and he designed to take our king on board and detain him till it should be returned. Capt. Cook and Taraiopu were walking together towards the shore, when our people thronged round the king, and objected to his going any farther. While he was hesitating, a man, running from the other side of the bay, entered the crowd almost breathless and exclaimed, "It is war! The foreigners have commenced hostilities, have fired on a canoe from one of their boats and killed a chief." This enraged some of our people, and alarmed the chiefs, as they feared he would kill the king. The people armed themselves with stones, clubs and spears. Kanona entreated her husband not to go. All the chiefs did the same. The king sat down. The foreigner seemed agitated and started for his boat. Then one of our men attacked him with a spear, but he turned, and, with his double barrelled gun, shot the man who struck him. Some of our people then threw stones at him, which, being seen by his men, they fired on us. Capt. Cook turned, and tried to stop his men from firing, but he could not on account of the noise. He was turning again to speak to us when he was stabbed in his back with a *pahoa*. A spear was at the same instant driven through his body. He fell into the water, and spake no more. After he was dead we all wailed. His bones were separated and the flesh scraped off and burnt, as was the practice in regard to our own chiefs when they died. We thought he was our god *Rono*, worshipped him as such, and reverenced his bones.

Several of the chiefs frequently express the sorrow they feel whenever they think of him, and the people generally, speak of these facts with much apparent regret. Yet they free the king from all blame, as nothing was done by his orders.

### VOLCANOES OF HAWAII.

CRATER OF KAIRUEA.

[The deputation on the first of August, visited Kairuea, a volcanic mountain in the southeast part of the island. They give the subsequent account of its crater.]

"We expected to have seen a mountain, with a broad base, and rough indented sides, composed of loose slags, or streams of lava, and whose summit would have presented a rugged wall of scoriæ forming the rim of a mighty cauldron. But instead of this, we found ourselves on the edge of a steep precipice, with a vast plain before us, fifteen or sixteen miles in circumference, and sunk from 200 to 400 feet below its original level. The surface of the plain below was uneven, and strawed over with large stones, and volcanic rocks; and in the centre of it was the great crater, a mile or a mile and a half distant from the precipice, on which we were standing.

"Our guides led us round towards the north end of the ridge, in order to find a place by which we might descend to the plain below.

"It required, however, the greatest caution, as the stones and fragments of rock frequently gave way under our feet, and rolled down from above; and with all our care we did not reach the bottom without several falls and slight bruises. The steep, which we had decsended, was formed of volcanic materials, apparently a light red and grey kind of lava, vesicular, and lying in horizontal strata, varying in thickness from one to forty feet. In a small number of places, the different strata of lava were also rent in perpendicular or oblique directions, from the top to the bottom, either by earthquakes, or other violent convulsions of the earth, connected with the action of the adjacent volcano. After walking some distance over the sunken plain, which in several places sounded hollow under our feet, we came suddenly to the edge of the great crater, where a spectacle sublime; and appalling, presented itself before us.

"Astonishment and awe for some moments deprived us of speech, and, like statues, we stood fixed to the spot, with our eyes rivetted on the abyss below,

"Immediately before us yawned an immense gulf, in the form of a crescent, upwards of two miles in length, about a mile across, and apparently eight hundred feet deep. The bottom was filled with lava, and the south west and northen part of it were one vast flood of liquid fire, in a state of terrific ebullition, rolling to and fro its "fiery surge" and flaming billows. Fifty one craters, of varied form and size, rose, like so many conical islands, from the surface of the burning lake. Twenty-two constantly emitted columns of grey smoke, or pyramids of brilliant flame, and many of them at the same time, vomited, from their ignited mouths, streams of lava, which rolled, in blazing torrents, down their black, indented sides, into the boiling mass below.

"The sides of the gulf before us, were perpendicular, for about 400 feet; when there was a wide, horizontal ledge of solid black lava, of irregular breadth, but extending completely round. Beneath this black ledge, the sides sloped towards the centre, which was, as nearly as we could judge, 300 or 400 feet lower. It was evident, that the crater had been recently filled with liquid lava up to this black ledge, and had, by some subterranean canal, emptied itself into the sea, or inundated the low land on the shore. The gray, and, in some places, apparently calcined, sides of the great crater before us; the fissures, which intersected the surface of the plain, on which we were standing; the long banks of sulphur, on the opposite side; the numerous columns of vapour and smoke, that rose at the north and south end of the plain, together with the ridge of steep rocks, by which it was surrounded, rising probably in some places, four hundred feet in perpendicular height, presented an immense volcanic panorama, the effect of which was greatly augmented by the constant roaring of the vast furnaces below."—*Ib.*

It is said that Maine has as much territory as all the other New England states together, and that a very great part of the state is unknown to geographers. All who have explored that solitary region beyond the Kathadin and thence to the St. John's river, represent the country as fertile and covered with heavy timber.

### COMMODORE MACDONOUGH.

The following brief notice of his life is contained in the New York Observer.

Commodore Thomas Macdonough, was born at the Trap, in New Castle county, Delaware, in December, 1783. His father, Dr. Thomas Macdonough, was a practising physician in that place at the commencement of the revolutionary war. Inspired by the same ardor which animated so many at that eventful period, he took up arms in his country's cause, and served as an officer during the whole of the war. At his death in 1793, he left four sons, of whom the subject of the present article was the second. His elder brother, James entered as midshipman on board the Constellation, commanded by Capt. Truxton, and in the action with the Insurgent, he lost a leg. On his return to his native state, Thomas who was then employed in a store in Middletown, caught from his brother the soldier's flame, and abandoning his peaceful pursuits, entered as a midshipman in the navy. He was at this time seventeen years of age. Soon after entering the service he was engaged in the destruction of the Philadelphia frigate, and the subsequent capture of a Tripolitan gun boat, by the side of the gallant Decatur, and distinguished himself so much, that he was promoted to the rank of a Lieutenant. The promises which his incipient career gave of a superior nautical skill and bravery, were not disappointed by his future life. The battle on Lake Champlain on the 11th of September, 1814, will not soon be forgotten. The enemy were decidedly superior in men and metal; but Macdonough went into action, relying on the God of battles, and came off victorious. On the morning of the victory he prayed with his men, and as he saw the hostile fleet approaching he said, "they are superior to us in force, but by the blessing of God we can beat them." During the battle he was frequently obliged to work his own guns, and three times he was driven across the deck by the splinters, &c. which flew around him. When asked how he escaped? he replied, pointing to heaven, "there is a power above, which determines the fate of men." This leads us to contemplate the brightest trait in his character. Too often is an habitual respect for the christian religion and attention to its outward forms, mistaken for Christianity, and pressed into service to adorn the character of a soldier—not such are the claims of Macdonough to the character of a Christian. His religion appeared to be of that vital nature which reaches the heart, tempers the affections, and influences the actions. In a letter to a relative in his native state, written in June 1814, he expatiates upon the happiness which he derives from his reliance on the merits and atonement of Christ, and earnestly exhorts the friends of his youth to a religious life, as the only one which leads to happiness, and which good sense points out to those, convinced of the reality of another world. To his brother's widow, who had been left in narrow circumstances, he tendered liberal pecuniary aid, declaring that his religion made him the widow's friend.

The hero and the Christian has now passed from the stage of action, but his memory will long be gratefully cherished. In the most trying and appalling moments, he was cool and unshaken. In his manners and deportment, he was peculiarly modest and unassuming; in the discharge of social and domestic duties, strict and conscientious: and in his faith in the Christian religion, firm and unwavering. He has left four sons and a daughter to lament his loss.

THE PRESENT AND THE LATE KING OF BAVARIA.

The following article we copy as we find it.

The death of the king of Bavaria has already been mentioned. A letter from Munich, Oct. 15, gives an account of the arrival of the remains of the king, at the Chapel Royal, from Nymphenbourg, by torch light. Choristers and musicians alternately made the air resound with their mournful songs. The whole line of road on both sides was skirted by troops, and thronged by an immense multitude. The funeral car, hung with black drapery, studded with gold stars was drawn by eight black horses, with blue housings enriched with the royal arms in silver. The affliction of the royal family is extreme. The body was opened but the official report of it has not yet appeared. All we know is that the cerebral membranes were ossified; in the head nearly two ounces of water was found; and in the lower region of the belly were two gall stones. The new king is expected in his capital every hour; and it is supposed that the ministry will be changed. The queen Dowager will reside at Wurtzburgh, with an income of 200,000 florins. The late king, a few days before his death, made her a present of the palace of Tegernsee.

His majesty Maximilian Joseph, was born on the 27th of May, 1756, and ascended the throne of Bavaria in 1806. His majesty married on the 30th of September, 1785, Maria Wilhelmina Augusta, of Hesse Darmstadt, who died March 30th, 1796. On the 9th of March 1797, the king married the Princess Frederica Wilhelmina Caroline of Baden, now queen Dowager of Bavaria, His majesty is succeeded by the prince royal Louis Charles Augustus, who was born August 25, 1786, and married Oct. 12, 1810, to Theresa Charlotte Louisa Frederica Amelia of Saxe-Hildburghausen, by whom he has three sons and two daughters.

**Wholesale.**

J. C. HASTINGS, & Co.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

**GROCERIES,**

among which are

20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 „ Maccoboy do.
3 „ Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call.

Utica, Dec. 20, 1825. 77tf

**UTICA ACADEMY.**

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

*By order of the Board of Trustees.*
D. PRENTICE, *Principal.*

November 23, 1825. 74tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

**NEW GOODS.**

**No, 96, Genesee-Street.**

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 63

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 2tf

LOOKING-GLASS FACTORY & STORE.

**W. M. Gaylord,**

HAS removed his establishment to a building on Genesee-street, nearly opposite the Ontario Branch Bank, and two doors above William Clarke's Lottery office; where he offers for sale a very general assortment of

**LOOKING-GLASSES,**

consisting of Gilt, Mantel and Pier, Mahogany pillared, Scroll, Swing, and a variety of Toilet and Statia Glasses, which he will sell at reduced prices.

He also continues to frame and glaze, Paintings, Prints, and Ladies' Needle-work. All orders for Bed and window Cornices, repairing old gilding, re-silvering Looking-Glass Plates, &c. will meet with prompt attention.

Utica, December 6, 1825. 184

**NOTICE**

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

or sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

**WHITESBORO' ACADEMY.**

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44tf


TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*

Dated, 22d Nov. 1825. 6m73


TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Monday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

††† All present subscribers, who do not give notice of discontinuance by the first of December, will be considered as subscribers for the succeeding volume.

MERRELL & HASTINGS, *Publishers.*